

Protection and Preservation of Sundanese in Public Spaces

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Abstract: This study proposes a framework of Sundanese maintenance designed by adopting sociolinguistics perspectives with Hyme's ethnography of speaking framework as the basis of analysis. In the way of this sense it attempts to discover ways to: protect and preserve Sundanese. Answering the challenges, it involving Sundanese language speaker's practices, applies qualitative method with observation for data collection and description for data analysis. As a result, this study reveals, a way in which Sundanese can be protected; through policy establishments and strategies with which Sundanese can be preserved by implementing, Sundanese for social interaction in particular occasion in the society, Sundanese as a communication device in conducting family's activities, Sundanese names for public spaces with fruitful Sundanese values, empowered Sundanese-maintenance programs of the local community in both virtual and real world. Consequently it is expected that the suggested framework provides prototypical government programs to protect and preserve Sundanese as a minority language in the wave of globalization.

Key words: Protect, preserve, Sundanese, Sundanese-maintenance, minority language

INTRODUCTION

A phenomenon of decreasing knowledge and usage of mother tongue basically initiates this study. Now a days, it is debatable that the various constraints on language choice experienced by different communities lead to language shift and language death (Holmes, 2001; Sutthipornphalangkoon, 2016; Taher *et al.*, 2016). A particular heritage language, specifically is assumed to die when people who speak it die. Consequently to avoid language death and language loss, minority language maintenance should be done; meaning that minority mother tongue learners master how to spell and understand words as well as how to use them in particular context given as a language competence and language performance. Briefly speaking about Sundanese language-a mother tongue focused in the study-it is assumed that the language deserves a merit of maintenance.

Definitively, Great Dictionary of the Indonesian Language of the Language Center (LCIDE, 2008) defines a mother tongue as a person's first language as well as the language a person has grown up speaking from early childhood. The language is produced to participate in family life, personhood and self-identity. In this notion, Sundanese is expected to be a communicative means in daily social interaction. By turning to a protection-preservation of Sundanese as a minority

language struggling from the continued influx of Indonesia and English speakers, the discourse has moved through availability of setting and activities for communicative practice in everyday situation.

This study went beyond the linguistic competence; seen as communicative competence for society identity of Sundanese community. Efforts and strategies of protecting and preserving a mother tongue, Sundanese may earn as a main focus of the study. This approach was influenced by Hymes (1972)'s ethnography of communication and involved theories of sociolinguistics (Wardhaugh, 2006). In order to have empirically results, qualitative method with observation as a technique of data collection and with descriptive analysis as a technique of data analysis is implemented.

literature review: Public spaces can be defined normatively as a place where social life occurs then people freely gather, identify and discuss many social problems. Interactional linguistics occurs in doing the discussion then many languages used. People that are from many places come with their own social background, try to discuss many social problems. In order to get the understanding when doing the discussion, many ways used.

In Sociolinguistics, speaking or speaking model which is a model socio-linguistic study developed by

Hymes (1972) is used as a tool to assist the identification and labelling of components of interactional linguistics. Hymes constructed the acronym, S-P-E-A-K-I-N-G for setting and scene, participants, ends, acts and sequence, key, instrumentalities, norms and genre.

S-Setting and scene: The setting refers to the time and place while scene describes the environment of the situation.

P-Participants: This refers to who is involved in the speech including the speaker and the audience.

E-Ends: The purpose and goals of the speech along with any outcomes of the speech.

A-Act sequence: The order of events that took place during the speech.

K-Key: The overall tone or manner of the speech.

I-Instrumentalities: The form and style of the speech being given.

N-Norms: Defines what is socially acceptable at the event.

G-Genre: The type of speech that is being given. (Hymes, 1972).

MATERIALS AND METHODS

This research applies qualitative method with observation for data collection and description for data analysis.

Data analysis: Protection and preservation of Sundanese language in public spaces promote to enact Sundanese's Identity, reflecting its cultural specificity. In data analysis, Hyme's framework of ethnography of communication is implemented in order to find an effective ways and strategies to protect and maintain the language. This framework has succeeded in clarifying participants and setting as social factors which have greater influences on language maintenance. The results describe the proposal to maintain Sundanese language and culture.

RESULTS AND DISCUSSION

Protection

Setting and scene: Sundanese language is mostly used in Bandung as the capital city of West Java and some areas

located in West Java such as purwakarta, sumedang, ciamis, cianjur, etc. To protect the existence of Sundanese especially in those areas, the government obliges some rules relating with Sundanese culture. The rules are such as the obligation for public school and public services wear Sundanese clothes and speak Sundanese language every on wednesday.

Participants: The participants involved in the protection of Sundanese language are people live in West Java.

Ends: The purpose of the government in applying those obligations is to protect the existence of Sundanese language and culture from extinction. When people speak in Sundanese language, the feeling of sense belonging will be felt. Also, Sundanese language can be used to make a comfortable situation to break the formal situation or to make the context discussed become clearer among the user.

Act sequence: Sundanese language as the mother tongue used in West Java is the second language used after Indonesia language. Even in some isolated area, the use of Sundanese language is still dominant.

Key: Sundanese language has its own rules. One of them is the manner of the speech of Sundanese language which can be divided into some levels with their purposes. The example is the word "dhahar (eat)" which will be used for people with the same level such as same age or same job position.

Instrumentalist: A mother tongue is usually delivered in informal style of speech. It has relation with the ends of the use so does Sundanese language. The use in informal style is mostly found among Sundanese people.

Norms: Sundanese language is socially acceptable at some events both formal and informal style. In formal style, Sundanese people speak it in delivering their speech on special occasion such as in wedding party using Sundanese culture. The informal style is used in daily activity such as conversations between mother and her son in Sundanese family.

Genre: The type of speech that is being given in Sundanese language is various. In literary field, Sundanese language has many colourful meanings. Words in a Sundanese poem or poetry have high values so that many Sundanese words can be used to deliver moral message.

Preservation of Sundanese language: As Holmes (2001) proposal, many different social factors are involved in choosing a particular code or variety in a multilingual community. Unfortunately, more-used language in a community is a world language used by people in power. To prevent language loss and language death, minority language must be maintained. Moreover, every society wishes to enact its specificity to maintain its identity. Holmes (2001) argues that “nothing benefits a country more than to treasure the languages and cultures of its various people because in doing so it fosters intergroup understanding and realizes greater dividends in the form of originality, creativity and versatility.” In conclusion, preservation of a minority language is necessity to preserve a minority group’s identity; that is Sundanese language. With these issues in mind, this study reviews some of the most relevant factors in fourth situational domains: Sundanese for social interaction in particular occasion in the society; Sundanese as a communication device in conducting family’s activities; Sundanese names for public spaces with fruitful Sundanese values and empowered Sundanese-maintenance programs of the local community in both virtual and real world.

Sundanese for social interaction in particular occasion in the society: As mentioned, the utmost necessity of a minority group’s identity triggers it to maintain its language longer. Sundanese people, specifically, regard Sundanese language as a crucial aspect for preserving their identity. Importantly, the influence of social factors, mentioned by Holmes (2001), may determine the difference between success and failure in maintaining Sundanese language. In this study, the social setting is argued to support Sundanese maintenance to have a chance of succeeding. In order to reach integrated analysis, Hyme’s rules of ethnography of speaking also noticed as ethnography of communication are implemented to reveal Sundanese’s active acts to preserve their language.

The components of Hyme’s speaking model are setting, participants, ends, act sequences, key, instrumentalities, norms and genres (Hymes, 1972; Pradhan, 2016). Challenging to the issues, the study clarifies that ends of all supporting actions is to preserve Sundanese language and participants are Sundanese people. However, the other components describe various aspects of social factors.

Social factor setting is mobilized through education, law and administration, religion and media. Meanwhile, other rules of Hymes are discussed under the rule of setting. In this study, four main situational setting domains are elaborated to support Sundanese language maintenance.

Established community within city is a potential setting domain. By law and administration supports, Sundanese people live near each other and communicate each other frequently using Sundanese language. In this effort they should develop a positive attitude toward their language; creating self-dignity and proud of being Sundanese people who speak Sundanese language as an essential norm. Highlighting the community, shops in which Sundanese people can sell traditional foodstuff are established to catch attentions of people from outside community. Then, hospitality as an instrument is provided to motivate people to speak Sundanese language and to understand Sundanese culture. The specific gesture and courtesy becomes the key of ethnography of Sundanese communication. Then, the choice of genre-formal or informal (casual, familiar and general colloquial use of language) is determined by the age of participants. Adding to the benefits of this community, a gallery is provided to satisfy people eagerness in understanding Sundanese people and culture. The traditional performances also motivate the success of language and cultural maintenance.

The second social setting domain suggested is paguyuban-a group of Sundanese people who gather and do various social activities. This setting may provide Sundanese people a community to talk in Sundanese language and do various traditional activities such as public services or Islam theology charity in the genre of kawih performances. In this respect, act sequences perform through gestures and specific style in delivering religious message.

A regular trip back “home” is the third setting proposal. Sundanese migrants provide themselves with the degree and frequency of contact with the homeland. The trip contributes the motivation of Sundanese fluency maintenance. Once again, the success of this type of maintenance depends on the attitude of the participants in perceiving their language.

Finally, viral media such as language-heritage social media can be built to distribute information on Sundanese language and culture. Of course, the group may consist of Sundanese people and people who are interested in Sundanese language and culture. The media itself acts as a means of communicative events in which people can discuss and share information in Sundanese language, formal or informal depends on to whom they speak. It means that Sundanese norms and values are considered during communicative interaction.

As a conclusion, all the situational setting domains may potentially contribute to the language maintenance if Sundanese people’s attitudes are maintained properly. The setting and participants become the social factors with essential influences.

Sundanese as a communication device in conducting family's activities: Promoting Cook-Gumperz and Kyratzis in 2001, the world of family provides children with their earliest learning experiences of how verbal communication can affect personal relationship. By applying a strict rule, family may set the potential active steps to maintain Sundanese language against strong economic and political pressures to shift. In this study, three situational setting domains are proposed to execute in family life.

Power and authority of the parents ensure the Sundanese maintenance success during children's acquisition. Children as a heritage language heritage learners get practical experiences of how Sundanese talk is used by participating in family life. Parents control and persuade their children to learn to construct and to produce narratives using Sundanese language. Mealtime and other ceremonial occasion may become a specific setting for family activities where children may observe how to talk how to respond and how to understand the different expressions relating to status relationship, gender, age and power by the ways of adults talk to each other in extended family.

Furthermore, school is argued to be a potential setting to maintenance Sundanese language. Applying the power and authority, parents may send their children to school with bilingual education programs, using or teaching Sundanese language as a means of delivering information and knowledge. In this sense, children are provided with Sundanese-culture setting in which they can interact and communicate with others in Sundanese language. This act is argued to be a potential setting to ensure Sundanese language is used.

Finally, though it is debatable, language maintenance may be conducted by discouraging intermarriage. Marriage to majority group member may support language shift to the majority language for the children. In fact, there is any chance that intermarriage initiates hybrid children who can speak neither majority nor minority language. They speak Indonesia or english instead.

Sundanese names for public spaces with fruitful Sundanese values: Third way for preserving Sundanese language is to familiarize them in public spaces serving as the setting for the language to be used in the interaction. This way of preservation is to make sure that people as the language participant in their daily activities are unconsciously encouraged with Sundanese language, values, names and any Sundanese terms. This familiarization is expected to involve the participants in

perceiving the language. After that, the language perceived is then identified in order to serve its communicative function for other participants. At the same time, the shared and perceived language is then interpreted in order to meet the intention of the participants that is delivered through the language itself.

The language form delivers not only the intended meaning but also the values of the language nature. This means that the language unconsciously delivers the concept and culture where it is spoken. It exposes how the native speakers perceive and react to the world surrounding them. Through this it is expected that it can bear particular Sundanese concept in people's mind; making it a long term memory in their mind. In accordance with the above description, the followings illustrate and suggest how the norms and values of Sundanese language are presented.

Bale Rancage is a place where artists are practicing and performing their arts performance to the audience. In English it may be called as art center. This term can be set up in order to inform speakers or audiences that Sundanese language has particular name in terms of their cultural art. This term is not only addressed for the native Sundanese but also for people in general as the participant to the language being used. Other terms that may serve this function are bale desa (office where the head of the village handles village's daily activities and administration) and Bale Watangan (official assembly for the transaction of judicial business, namely the court). Those terms may inform the participant regarding the richness of Sundanese language in general. Saying this means that this term has long been established and that informs participants that Sundanese language is modern since they have already had these terms since long time ago. The values to be shared are that Sundanese people through their language are visionary people.

Masigit is a place where Muslims perform their daily prayers, equivalent to mosque. It is customary for Sundanese moslem speakers to use this term for their worshipping place. It is generally known that most Indonesians are moslem, therefore setting up this term in every mosque in Sundanese areas shall be a great advantage since it is potential to be known by other speakers and participants. This familiarization shall not only preserve the language but may also exceed the initial purpose of preserving it due to the fact that most Indonesians are moslem as well. This in fact may be a usable and memorable terms for those seeing it. In terms of their religious view, Sundanese speakers also expose

their linguistic competence through this term. At different level, other terms such as Paguron Luhur (equivalent to higher education; universities or colleges), Tajug (smaller mosque/musholla) and puseur dayeuh (the center of the city, equivalent to city square but does not mean town hall) can also represent Sundanese terms to be preserved in public spaces. Through these terms, Sundanese language informs other participants that Sundanese language has particular values in every side of their life and daily activities.

Tampian is a term applied for places where people can wash their clothes, take a bath and other bathroom activities. In Sundanese, the word tampian originates from the base wordampi meaning receive and suffix-an as noun-forming suffix. In general, this term may mean as a place that serves people's toiletry needs. Toilet may be the general concept for this term and therefore by looking its general specification of use by participants-not only Sundanese, this term is properly acceptable as Sundanese term to be preserved since it has the potential to be used widely. The values shared by this term is that Sundanese people in their daily activities see this kind of need as something necessary of reception instead of "disgust". This concept shares the issues that tampian needs to be in a proper and clean condition in order to function as a place where people use for their daily activities. Other term that may present the way in which Sundanese language can be preserved is the term Leuit which means as a storehouse for threshed grain (granary).

Empowered Sundanese-maintenance programs of the local community in both virtual and real world: The fourth way in which Sundanese language can be preserved is to the empowerment of both existing and new virtual/real world communities. The existing communities (DAMAS-Daya Mahasiswa Sunda and Sundanet for example) are assumed to have had their working plan to maintain the Sundanese language. Therefore what needs to be provided to those communities are easy-access for their program to run. Likewise, the new communities (for example, Komunitas Banyolan Sunda) require encouragement in terms of enriching their programs.

The encouragements proposed in the following may be implemented for the communities: providing public open space in the city for performing their programs and activities. This program may ease the communities to share what they have already had in their programs and working plans. They can be known by other participants and society in public; making any Sundanese terms, performances or presentations shared by them to be familiarized to other speakers and

participants. Additionally, regular schedule for this public share program may accelerate the way the language is maintained.

Roadshow programs for the communities: This is such an advanced step from the first one. After regular performance and presentations, the programs can be improved to be located to other places outside the core area; the city. This is intended to cope wider areas so that the language can be introduced to broader communities; making it more acceptable and familiar for many participants and speakers.

Quiz-prize programs: This program can be implemented to the previously mentioned programs in i and ii. The quiz is done in order to attract participants to be more active in using the language because they are encouraged by the prize. The prize is the stimulus for participants that they can finally be familiar with the language. Therefore, the aims of preserving the language can be obtained.

CONCLUSION

As a summary to the discussion over the phenomenon through data analysis using sociolinguistic approach, the proposed concepts of preservation and maintenance the Sundanese language are designed to meet the needs for avoiding dead language. The concepts proposed, protection and preservation are made to comply with the local custom and culture. Therefore, during its implementation, the programs shall ease the participants in certain setting with certain backgrounds; ethnic, social and goals. Additionally, the concepts' nature is made applicable in many levels of community in order to accelerate the achievement of the programs.

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